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TERMS OF THE

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FRUITFULNESS IN OLD AGE.

A sermon on this subject, from Psalm xcii. 14, was preached in the first Congregational church in this city, (Hartford) on the closing Sabbath for last year, by Rev. Joel Hawes.

The object of the preacher was to *show some things which are necessary to Fruitfulness in Old Age*—and *to urge some motives to this duty.*

Under the first general division, was mentioned in the First place—*a well regulated childhood and youth.*—Secondly—*Perseverance in the means of promoting usefulness through every succeeding period of life.*—Thirdly,—In order to bring forth fruit in Old Age, *we should keep up with the spirit and improvements of the times in which we live.*—Fourthly—*The aged should guard against the faults that are incident to that period.*—Fifthly—*They must exercise the appropriate virtues of Old Age.*

Under the second general division, The *guilt and misery of an unfruitful Old Age*, was mentioned as the first motive.—A second, was, The dignity and beauty of a fruitful Old Age.—Thirdly, *Fruitfulness in Old Age*, is the best possible preparation of a peaceful and happy death.

The *reflections* from this subject were, 1. *Long life is a great and distinguished blessing.*—2. The young and those in active life, ought to have a serious reference to Old Age.—3. The aged have strong claims on the sympathy and respect of all classes of men.—4. The peculiar excellence and worth of true religion.—5. The subject has a serious reference to the aged in this assembly.

The first and second particulars under the second general division, we have been permitted to extract. [*Con. Observer.*

1. There is not in this lower world a more pitiable object than an old man, or woman, who has passed sixty or seventy years in the vineyard of God, and has yet brought forth no fruit to the glory of his name. All that time he has been under the cultivation of the providence, the word and the Spirit of God. The rains and the dews of heaven have descended upon him; the sun has poured around him its light and heat; plants of righteousness have sprung up about him; have flourished by his side, and been transplanted to the paradise above; but he, like the barren fig tree, has remained unfruitful, bearing nothing but leaves; and now, perhaps under the curse of the great Master of the vineyard, is about to be cut down as a cumberer of the ground. What must be the reflections of such a man, as he casts an eye over his past life, all barren and unfruitful as it is? Days and months and years have rolled over him only to witness his unfruitfulness and ripen him for ruin. The goodness and forbearance of God, which should have led him to repentance have only increased his impenitence and hardness of heart. The calls and invitations of mercy, repeated to him more than half a century have left him still in his sins, unpardoned, unsaved. Changes and trials and deaths, that have daily occurred around him, have only served to make him more unmindful of his own approaching end, and of the awful scenes before him. He has lived to bury all the world around him; himself spared by the kindness of a God waiting to be gracious, and yet forgetful of the hand that has spared him; and like an empty vine, bringing forth fruit only to himself.

Standing now on the borders of the eternal world, with all these painful recollections of the past pressing upon him, what are his present sources of consolation and support? He has none. Riches he may have heaped up; and perhaps too he has heirs who are wishing him gone, that they may seize upon his estates and divide them among themselves. But suppose him to be in the quiet possession of his wealth, what can that do for him, now that age has palsied his faculties and death stands at the door to remove him into eternity? Honoured too he may have been by man; but the proudest laurels are withered by the frosts of age; and even in their freshest bloom can afford no support to the soul, about to quit its earthly dwelling to appear before God. Friends he may have; but friends cannot ease the pains of decaying nature, nor delay, for an hour, his descent to the cold and silent grave.

And if the past and the present are so vacant of comfort to the aged sinner, what must be his prospects of the future? His strength departing, his senses blunted, his faculties impaired, his capacities of enjoyment failing, his early friends and companions gone; life stript of its pleasures, cold, cheerless, sinking in rapid and irreparable decay; neglected by the world, abandoned, it may be of God, his day of grace gone,—he stands like a deserted cottage, through which the winds of winter are whistling and shaking it into ruins; or like an aged lonely forest tree, smitten by the bolt of heaven, withered, dead, falling to decay. When he looks to the past, all is vanity and a dream; when he looks to the present, all is emptiness and guilt; when he looks to the future, all is darkness and gloom. A few days, and he knows he shall be gone from earth and be an inhabitant of the world of spirits. And what adds to the gloominess of this near prospect of death is the almost entire certainty that he will die as he has lived an unfruitful, unholy subject of God's government. The Ethiopian is not likely to change his skin nor the leopard his spots. I will not dwell longer on this painful subject. But if you, my friends, would not realize in your own persons this picture of guilt and wretchedness, see to it that you come not to old age in the unfruitfulness of a life spent in estrangement from God. See to it that you devote your earliest and best days to his service, and provide for yourselves in a life of piety and usefulness, a good foundation against the time of need.

2. The beauty, the dignity and happiness of a fruitful old age should make the attainment of it an object of the warmest desire and the most unwearied exertion to every living man.—There is not a more interesting object on earth than an *old disciple*,—one who has been bringing forth fruit to the glory of his Saviour during a long life; and who, when about to be removed to a purer and brighter clime, is still seen putting forth fresh blossoms and bearing ripe and still ripening fruits. Upon such an one the eye rests with peculiar satisfaction. He stands forth as a monument of the loving kindness, and faithfulness of God; of the excellence and worth of religion,—reflecting in his own bright virtues the image of his Redeemer, giving evidence, in his life to all around that he is an heir of heaven, and guiding by his example, his fellow travellers in the way to glory. His hoary head is a crown of glory, being found in the way of righteousness. As he draws nearer the world of light, his countenance gathers brightness, as did that of Moses when he had been conversing with God on the Mount; and though his earthly comforts may be torn from him by the rude hand time or the rough blasts of adversity, his all sufficient, his ever abiding happiness still remains. He still stands, like the glory of the forest, firm and erect, stript indeed of his summer foliage, but discovering to every observing eye, his solid strength and substantial texture. How charming, my brethren, to see grace thrive when nature decays; the mind soar when the body bows; the venerable saint waiting like good old Simeon, for his departure; or like Paul the aged, uttering, with tremulous but affecting accents, the language of holy confidence—I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight. I have finished my course, have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Judge shall give me at his appearing. O, compared with such a sight, how does all the pride of greatness, all the pomp and pageantry of earth sink into insignificance and nothing. How is God glorified, how is religion honoured, how are the faith and the hopes of surviving christians strengthened and confirmed, by such a life, by such a death of an aged servant of Christ? How consoling must be the reflection of such an one on the past; how delightful his meditations on the present; how cheering, how glorious his anticipations of the future? When he looks back and remembers the way in which the Lord his God has led him, how many refreshing recollections will be called to mind;—how many seasons of communion with God; how many tokens of his loving kindness and tender mercy; how many days and years of pious service, performed for his divine Master and the happiness of his fellow men?

All these come home as a reviving cordial to his spirit, now that he is retiring from the field of action, laden with the honours of victory, and about to receive the plaudits of the great Lord whom he has served. God his almighty Saviour and friend comes forth to sustain him by his gracious presence, now when heart and flesh are failing; and whilst he feels underneath him the everlasting arms, and daily refreshes his spirit at those living fountains that are provided for pilgrims in this dry and thirsty land, the prospects which open upon him of heavenly blessedness, fill him with joy unspeakable and full of glory. His journey almost ended; his trials almost over; heaven just at hand; himself ripe for glory, and about to take possession of the promised inheritance, to become a pillar in the temple of God to go no more out for ever. Such is the dignity, such the happiness of a fruitful old age. Ought it not then, to be an object of our warmest desires and most unwearied exertions? What so worthy to engage our affections, our prayers, our efforts as that fruitfulness in age, which will enable us to close life with honour, with usefulness, with joyful hope of everlasting happiness in heaven?

JOHN FLETCHER.

Among those distinguished followers of the Lamb who have shone brightest in the church below, it is perhaps impossible to fix on one more distinguished for piety than the subject of the following narrative.

He was born in Switzerland, in 1729, and soon displayed a peculiarly pious disposition. But notwithstanding all that was amiable in his character and deportment, he felt the infinite necessity of an inward change.

"For my own part," said he, "when I first began to know myself, I saw, I felt that man is an undefinable animal, partly of a bestial, and partly of an infernal nature. This discovery shocked my self-love, and filled me with the utmost horror. I endeavoured, for some time, to throw a palliating disguise over the wretchedness of my condition: but the impression it had already made upon my heart, was too deep to be erased. It was to no purpose that I reminded myself of the morality of my conduct. It was in vain, that I recollected the many encomiums that had been passed upon my early piety and virtue."

From this time, his hopes and fears, his desires and pursuits, were totally changed. From the heights of self-exaltation, he sunk into the depths of self-abhorrence: and from shining in the foremost ranks of the virtuous, he placed himself on a level with the chief of sinners. Conviction made way for unfeigned repentance, and repentance laid a solid foundation for Christian piety. His sorrow for sin was succeeded by a consciousness of the Almighty's favour; and the pangs of remorse gave way to the joys of remission. Believing on Jesus, as the Scripture hath said, he found in Him a well of consolation springing up into everlasting life. All his wanderings were, at once, happily terminated, his doubts were removed, his tears were dried up, and he began to rejoice in hope of the glory of God. His conversion was not imaginary, but real. It not only influenced his sentiments, but extended to his conduct.

From this period of his life, he became truly exemplary for Christian piety. He walked cheerfully, as well as valiantly, in the ways of God. He followed Jesus; and became a faithful preacher of the Gospel, at Madely.

Some time before the beginning of his last sickness, he was deeply impressed with the nearness of eternity. "There was, (says Mrs. Fletcher,) scarcely an hour in which he was not calling upon us, to drop every thought and every care, that we might attend to nothing, but the drinking deeper into God. We spent much time in earnest prayer to God, and were led in a peculiar manner to abandon our whole selves, our souls and bodies, into the hand of God; ready to do, and willing to suffer whatever was well-pleasing to him."

A few days before his dissolution, he appeared to have reached that desirable point; where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke into a song of holy triumph, which began and ended with the praise of God's unfathomable love. He laboured to declare the secret manifestations he enjoyed, but his sensations were too powerful for utterance, and, after looking inexpressible things, he contented himself with calling upon all around him to celebrate and shout out that adorable love, which can never be fully comprehended or adequately expressed. This triumphant frame of mind was not a transient feeling, but a state that he continued to enjoy, with little or no discernible interruption, to the moment of his death. While he possessed the power of speech, he spoke as one whose lips had been touched with *a live coal from the altar;* and when deprived of that power, his countenance discovered that he was sweetly engaged in the contemplation of eternal things.

His last public service was affecting beyond description. He opened the reading service with apparent strength; but before he had proceeded far in it, his countenance changed, his speech began to faulter, and it was with the utmost difficulty that he could keep himself from fainting.—Every eye was rivetted upon him, deep solicitude was painted on every face, and confused murmurs of distress ran through the whole congregation. In the midst of this affecting scene, Mrs. Fletcher was seen pressing through the crowd, and earnestly entreating her dying husband no longer to attempt what appeared to be utterly impracticable. But he, as though conscious that he was engaged in his last public work, mildly refused to be entreated. There was something in his appearance and manner that gave his word an irresistible influence upon this solemn occasion.

"After sermon he walked up to the communion table, uttering these words, 'I am going to throw myself under the wings of the cherubim, before the mercy-seat.' Here the same distressing scene was renewed with additional solemnity. The people were deeply affected, while they beheld him offering up the last languid remains of a life, that had been lavishly spent in their service. Groans and tears were on every side. In going through this last part of his duty, he was exhausted again and again: but his spiritual vigour triumphed over his bodily weakness.—After several times sinking upon the sacramental table, he still resumed his sacred work, and cheerfully distributed, with his dying hand, the love-memorials of his dying Lord. In the course of this concluding office, which he performed by means of the most astonishing exertions, he gave out several verses of hymns, and delivered many affectionate exhortations to his people, calling upon them, at intervals, to celebrate the mercy of God in short songs of adoration and praise. And now, having struggled through a service of nearly four hours continuance, he was supported, with blessings in his mouth, from the sacred table to his chamber, where he lay for some time in a swoon, and from whence he never walked into the world again.

"After this, he dropt into a sleep for some time, and on waking, said with a smile to Mrs. Fletcher, "Now my dear, thou seest I am no worse for doing the Lord's work. He never fails me when I trust in him." On Monday and Tuesday, we (she added) had a little paradise together. He lay on a couch in the study, and though often changing posture, was sweetly pleasant, and frequently slept a good while together.—When he was awake, he delighted in hearing me read hymns, and treatises on faith and love. He was used often to repeat, "We are to seek a perfect conformity to the will of God: and leave him to give us pleasure or pain, as it seemeth him good."

"I asked him, whether he had any directions to give me, if he should be taken from me; since I desired to form my whole life thereby. He replied, "No, not by *mine*, the Holy Ghost shall direct thee. I have nothing particular to say." I said, have you any conviction, that God is about to take you? He said, "No: only I always see death so inexpressibly near, that we both seem to stand on the verge of eternity."

"On Wednesday, he told me, he had received such a manifestation of the full meaning of these words, GOD IS LOVE! as he could never be able to express. 'It fills my heart,' said he, 'every moment. O Polly, my dear Polly, God is love! Shout, shout aloud! I want a gust of praise to go to the ends of the earth! But it seems as if I could not speak much longer. Let us fix on a sign between ourselves. 'No:' said he, (tapping me twice with his finger) I mean, God is love, And we will draw each other into God. Observe! By this we will draw each other into God.'

"On Tuesday his speech began to fail. To his friendly doctor he said, 'O sir, you take much thought for my body: permit me to take thought for your soul!' When I could scarcely understand any thing he said, I spoke these words, God is love. Instantly, as if all his powers were awakened, he broke out in a rapture, 'God is love! love! love! O for that gust of praise! I want to sound!'

"On Saturday in the afternoon, one of his friends said to him, 'Do you think the Lord will raise you up?' He strove to answer, and could just pronounce, 'Raise me up in the resurr'—— Meaning in the resurrection. To another, who asked the same question, he said, 'I leave it all to God.'

"As night drew on, I perceived him dying very fast. His fingers could hardly make the sign, which he scarcely ever forgot: and his speech seemed quite gone. I said, "My dear creature, I ask not for myself: I know thy soul: but for the sake of others, if Jesus be very present with thee, lift up thy right hand. Immediately he did so. If the prospect of glory sweetly open before thee, repeat the sign. He instantly raised it again, and in half a minute, a second time. He then threw it up, as if he would reach the top of the bed. After this his hands moved no more."

While their pastor was breathing out his soul into the hands of a faithful Creator, his people were offering up their joint supplications on his behalf in the house of God. The whole village wore an air of consternation and sadness, and not one joyful song was heard among all its inhabitants:—hasty messengers were passing to and fro with anxious inquiries and confused reports:—and the members of every family sat together in silence that day, awaiting, with trembling expectation, the issue of every hour. After the conclusion of evening service, several of the poor, who came from distant parts, and who were usually entertained under Mr. Fletcher's roof, still lingered about the house, and seemed unable to tear themselves away from the place, without a sight of their expiring pastor. Secretly informed of their desire, Mr. Gilpin obtained them the permission they wished. And the door of the chamber being set open, immediately before which Mr. Fletcher was sitting upright in his bed, with the curtains undrawn, unaltered in his usual venerable appearance, they slowly moved one by one along the gallery, several pausing as they passed by the door, and casting in a look of mingled supplication and anguish. It was, indeed, an affecting sight, to behold these unfeigned mourners successively presenting themselves before the bed of their dying benefactor, with an inexpressible eagerness in their looks, and then dragging themselves away from his presence with a distressing consciousness, that they should see his face no more.

"Now the hour approached, that was," says a friend, "to put a solemn termination to our hopes, and fears. His weakness very perceptibly increased, but his countenance continued unaltered to the last. If there was any visible change in his feelings, he appeared more at ease, and more sweetly composed, as the moment of his dismission drew near. Our eyes were rivetted upon him in awful expectation. But, whatever we had felt before, no murmuring thought was suffered, at this interesting period, to darken the glories of so illustrious a scene. All was silence, when then the last angelic messenger suddenly arrived, and performed his important commission with so much stillness and secrecy, that it was impossible to determine the exact moment of its completion. Mrs. Fletcher was kneeling by the side of her departing husband; one who had attended him with uncommon assiduity, during the last stage of his distemper, sat at his head; while I sorrowfully waited near his feet. Uncertain, whether or not he was totally separated from us, we pressed nearer, and hung over his bed in the attitude of listening attention,—his lips had ceased to move, and his head was gently sinking upon his bosom,—we stretched out our hands; but his warfare was accomplished, and the happy spirit had taken its everlasting flight."

"Blessed are the dead that die in the Lord."

[*Rec. and Tel.*

From the Columbian Star.

TAKEN AT THEIR WORD.

A certain Mr. Schultz, of Virginia, has been, for several years, zealously engaged in the attempt to write down the christian religion. Desirous of giving to his productions as wide a circulation as possible, he repeatedly requested their insertion in the National Intelligencer. The Editors of that paper, influenced, unquestionably, by a respect for that religion which the gentleman was striving to vilify and destroy, as well as by a regard to the feelings and opinions of their readers, uniformly refused to give publicity to his speculations. Not satisfied with the reasons assigned for this refusal, he became more urgent, and charged the Editors with that of which they, of all men, are least guilty—subjection to the influence of the priesthood. In order to escape the importunities of his worship, and to set the matter at rest, they made the following declaration:—

"If Mr. Schultz will furnish us with any substitute for the Christian religion which will be, we will not say as good, but, *in any respect*, comparable with it, even in the opinion of any candid and disinterested Deist, we will then give place to his ingenious arguments against it."

We thought this, at the time, a singular pledge, and one which, if serious, would, in the issue, subject the Editors to no little inconvenience. Mr. Schultz has taken them at their word, and called upon them to redeem their pledge, by publishing his essays. He has sent them a card, in which he gives information that he has complied with their terms. He has submitted his system of Theism to the inspection of the Hon. A. Smyth, that anomaly in the dominions of common sense, who has decided in its favour. The author now congratulates the Editors on their escape from the bondage of the priesthood, and every candid and liberal minded man, on the acquisition of the ablest edited paper in the Union, whose columns in future will be open to all sects and parties, but influenced by none.

We consider the lucubrations of Mr. Smyth, like his proclamations, as very harmless, and, therefore, think it will do no harm, if we publish the following extract from his certificate:—

"Mr. Schultz has been pleased to suppose me that candid and disinterested Deist, and has desired my opinion on his substitute for Christianity. He teaches the unity of God, the immortality of the soul, and a future state of rewards and punishments, retains the Sabbath as a day of rest, rejects miracles, prophecy and revelation, *discards the priesthood*, inculcates a system of morality founded on reason, and offers Seneca's Morals as a specimen thereof. He offers several speculative conjectures as to the future state which he admits.

"I am of opinion that such a moral and religious system, as is above described, is, *in some respects*, comparable with Christianity.

"I will add that I am disinterested, (having no concern with the work of Mr. Schultz,) and that I am truly a Deist. for, although the existence of suns and planets, with their revolutions, may be ascribed to the properties of matter, I can no otherwise account for vegetable and animal life, and especially for the intelligence of the human mind, than by acknowledging a Divine Power.

"When it is considered that, in every nation in Christendom, there is a body of priests sufficient in numbers to form a moderate military establishment for the defence of the State; that, in general, these men live on the labour of the residue of the community, many of them possessed of affluence and power, and all of them of influence; that, in general, they have been inimical to liberty, and especially to the freedom of the human mind; that priests have occasioned the destruction of *fifty millions* of Christians by persecution; I deem it obvious that a system of morality, founded on reason only, which would abolish the priesthood, is desirable for the peace and happiness of mankind, and that the man who shall promulgate a system which shall have this effect, will deserve lasting honours.

"ALEXANDER SMYTH."

"P. S. It is neither for the honour of the American press, of American priests, or the American people, that the publication of the essays of Mr. Schultz should be refused.—Ought not the press to be open to free argument and debate? Cannot ten thousand priests answer the arguments of one man? Cannot the enlightened American people distinguish between truth and imposture?"

Messrs. Gales and Seaton have now pronounced their *serious* and *final* refusal to admit the essays of Mr. S. to their columns. The reasons assigned for this "public declinature," as Dr. Cox would call it, are, we should think, sufficiently valid to justify it. Seneca's Morals, it seems, constitute a part of the system. That work would furnish a fine series of essays indeed, for a public newspaper!

As to the force of the pledge, which it seems was taken, not as a sportive, but as a *bona fide* act, one point remains to be decided—is the Hon. A. Smyth a *candid* and *disinterested* Deist?

EXTENT OF UNITARIANISM IN THE UNITED STATES.

A writer in the Christian Examiner, a Unitarian Magazine published in Boston, gives the following statements of the extent to which Unitarianism has diffused itself in the different parts of the United States. His object appears to be to show that Unitarians, at present, have need of all their resources at home, and that it would be impolitic to engage in the work of converting the heathen.

Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the state, small and unimportant. In New Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as is Keene and Amherst. In Vermont I am acquainted with but one avowedly anti-trinitarian society, and that is in Burlington. In Rhode Island there is one. In Connecticut there is one, and quite a small one. In New York, the gigantic state of New York, there is one. In New Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania there are two or three small ones, just strong enough to hold themselves together, and two or three more, hardly strong enough for that. In Ohio, not one. In Delaware, not one. In Maryland, one, in the city of Baltimore, formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations *called Unitarian*; and so far as their discarding the doctrine of the Trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any co-operation with us: their teachers may be regarded as Missionaries themselves among a semi-civilized people. But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head quarters of American Unitarianism. I am not aware of the exact number of these societies, but am ready to confess, that if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence. Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it is, essentially cold? No; but the short answer is because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness.

I will mention another fact, which, at the same time that it will be another index to the extent of our resources, will give rise to the question where are our missionaries to the heathen to come from? There is but one institution at present in our country, for which we look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yes, about ten candidates, to supply the demands of the United States and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity through the distant regions of the earth!—*N. Y. Obs.*

PROFANE SWEARING UNFASHIONABLE.

During the passage of one of the elegant steam-boats which ply between New York and Albany, the present spring, a passenger came on board from one of the intermediate places, and, whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of *animal* spirits, he bounded about, and swore most roundly, descanting upon the fashions and news of the day, and accommodations of the boat, (which he admired) in general terms, interlarding his remarks with many an oath Every one knows that the society on board of a steam-boat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet, interests the whole; so in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and the cabin passengers, taking into consideration the coarseness, indecorum, and levity of the young man in question, he was, accordingly, called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and of man, of the laws of society, and the common claims of decency; that, he must be assured that he was not on board of a fishing smack, nor was he in the forecastle, but in the company of gentlemen, and was bound, by all considerations of honour, not to shock the feelings of those who associated with him, by his ill timed and profane use of vain and corrupt language; that, if he should acknowledge that he had made a blunder, in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company as might be congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.

[*Black Rock Gazette.*

"Train up a child in the way he should go."

I was forcibly struck with the importance of this charge on perusing the account of the late awful murder in Washington. It appears that the son of the deceased was the cause of the rencontre which produced Martin's death, by accompanying some other boys on a "Sunday," in search of fruit on Devaughn's premises. Had the parents of young Martin faithfully discharged the important duty which devolved upon them as such, instead of his openly violating the laws of his creator by a profanation of the Sabbath, he would have been participating in the benefits resulting from Sabbath Schools, or else engaged in attendance on the word of God, within the walls of his sanctuary. That his employment was of a very opposite cast, we have abundant testimony, and what is the result? A father—a husband—sent into eternity most unexpectedly—and have we not reason to fear most unprepared; and another fellow creature is to expiate the offence as murderer, on the gibbet—whilst the widow and orphans of the deceased are left to mourn in bitter affliction the unlooked for bereavement of their husband, parent, friend! In conclusion of this article, which I trust will meet, and with proper conviction, the eye of some parents too heedless of their responsibility, I would take occasion to add my feeble but earnest recommendations in favour of those philanthropic institutions, Sabbath Schools. Oh how many through their blessed agency have been turned from the downward path to vice and infamy, and made useful members of society, and not a few of the Church of God. Much good has been effected by them, much more remains to be accomplished, of the truth of which I was particularly reminded, in witnessing the last Sabbath, such numbers of boys of all ages, parading the streets, indulging in firing of crackers and other improper pursuits. Nor was this reprehensible violation of a positive command of the Great I Am confined to the half clad urchin, or the wandering pauper,—no, the appearance of far too many gave evidence of their situation in far higher grades of society, where, if not, they certainly should be taught much better. Parents, guardians and magistrates look to it! Your children claim it of you—your country claims it of you—your God demands it. *Com. Adv.*

IN SEASON AND OUT OF SEASON.

The following anecdote of Dr. Chalmers will be read with interest by every minister of the gospel.—It offers a commentary on a well known text—the most forcible and affecting that I have ever met with. It is related by an accomplished and pious lady, the wife of a clergyman of Peebles, near Edinburgh.—*Mag. Ref. Dutch. Ch.*

Dr. C. on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the Chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old man It was a melancholy sight which met their eyes. The venerable white headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed a few moments and expired. Dr. C. stood in silence with both hands stretched out—and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life, (said he, in a tremulous voice,) did I see—or did I ever feel, before this moment, the meaning of that text 'Preach the word: be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.' Had I known that my venerable old friend was within a few minutes' reach of *Eternity*, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, *Christ Jesus and him crucified*. I would have urged him and you, with all the earnestness befitting the subject—to prepare for *Eternity*. You would have thought it—you would have pronounced it *out of season*. But ah! it would have been 'in season'—both as it respected him, and as it respects you!"

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, JULY 15, 1826.

Convention of the Church in the Diocese of Pennsylvania.—The Journal of the Forty-second Convention of the Church in this state, has just been published, and as in other cases, we proceed to give a summary. The Convention met in the borough of Reading, on Tuesday, May 9th, and continued the two following days. It was composed of the *Bishop, Thirty-seven* Clergymen, and *Fifty-seven* Lay-deputies, a larger meeting than we ever recollect to have attended. This we believe among the advantages attending the meetings of the Convention which are held *out* of the city of Philadelphia. A much deeper interest appears to be awakened, and the business of the Church is attended to with much more zeal, inasmuch as we are sure that those who do attend under such circumstances, attend for the purpose to which they were appointed; on the contrary, when the Convention meets in the city, many deputies suffer themselves to be appointed, merely because they have *business in the city*, and thus the affairs of the church are made of secondary consideration There were ten Clergymen absent from the Convention.

The choice of a Secretary was the first business of the Convention, when the Rev. Mr. De Lancey was elected.

On Wednesday morning, the new church in Reading, was consecrated by Bishop White, to the service of Almighty God. In the afternoon the Bishop delivered his annual address to the Convention, containing an account of his Episcopal acts. A summary of this address will follow:—

The Bishop, with Rev. Mr. Kemper, set off on the 30th of May, 1825, for a journey to the western parts of the diocese, a journey which our readers will probably recollect, had been interrupted the preceding year, by the unfortunate accident which happened to the Bishop, and by which his life was much endangered During the present journey the following places were visited, and the services of the church performed, either by the Bishop or Rev. Mr. Kemper, viz. *Lancaster, Harrisburg, Millerstown, Lewistown*, where there was a baptism and confirmation, *Huntingdon*, where 10 were confirmed, and the communion administered. The next visit was to *Hollidaysburg*, where the Bishop preached in the house of a member of the church, and confirmed two persons. On Thursday, they reached Pittsburgh, having occupied two days in travelling over the Alleghenies, and on Friday evening, a confirmation was held, it being thought desirable that the candidates should be divided into two bodies, one for this occasion, and the other for the succeeding Sunday.

"On Sunday," says the Bishop, "I consecrated the newly erected church in this city, which had been been called by the name of the holy and undivided Trinity. I also preached, confirmed, and administered the holy communion; the morning service and that of the ante-communion, having been read by Mr. Kemper The whole number confirmed in Pittsburgh were 135. Mr. Kemper preached in the afternoon and in the evening. We could not but be gratified in witnessing the effects of the exertions of our fellow-members of the church; and the judicious direction given to them by their present pastor, the Rev. John H. Hopkins; especially visible in the increased number of communicants and in the lately erected church; which we considered as a work of correct taste and an ornament to the state."

The next visit was to the town of *Beaver*, and the Bishop remarks, that our church on the west of the Allegheny river, is in a state of decline. They then returned to Pittsburgh, where a third confirmation was held The next visit was to *Wheeling*, which is in the diocese of Virginia, but which was visited both at the request of the congregation, and of Bishop Moore. In this place a church was consecrated, and 19 persons confirmed. The next visit was to *Brownsville*, where a church was consecrated, 11 confirmed, and the communion administered. In *Connelsville*, 6 persons were confirmed. In *Greensburg*, a church was consecrated, and 60 persons confirmed. In *Stoystown* and *Bedford*, the Bishop preached; there are no organised congregations of Episcopalians in these places. The next visit was to *Carlisle*, where 9 were confirmed; the next to *Christ-church, Adams county*, where 9 were confirmed. In *Yorktown* 11 were confirmed; in *Marietta*, the communion was administered, and 20 persons were confirmed; in *Pequea*, 27 were confirmed; in *Churchtown*, 34 were confirmed. The Bishop then remarks:—

"The last of my appointments, had for its principal object, the consecrating of St. Thomas' church, lately erected in this place I had been enabled, under the protection of a gracious providence, to keep all my appointments with punctuality; which, in regard to the intended consecration, was without effect, owing to an unexpected delay of my letter on the road It had been written to Mr. Bull, about a fortnight before, from Wheeling; but was not received by him, until the evening before my arrival. It was now too late to give notice to many distant members of our communion, who had taken an interest in the building of the church. On this account, I was earnestly pressed, and consented to make another journey in the ensuing August, for the accomplishing of the object.

"The next morning we set off for our home, which we reached in the evening; and, as we trusted, with gratitude, for our preservation, during a journey of about of 830 miles, finished in the space of precisely five weeks; and for being sustained in the duties to which it was devoted."

After this journey, the following notices are given:—On the 24th of July, *James De Pui*, was ordained Deacon, in St. John's church, N. L. Philadelphia. On the 25th of July, the Bishop went to New York, to be present at the examination of the Students of the General Theological Seminary, and on this occasion the corner stone of the seminary buildings was laid. On the 21st of August, St. Thomas' church, *Morgantown*, was consecrated, and 5 confirmed; and the next day, in Christ-church, *Leacock*, 28 were confirmed. On the 25th of September, in St. Stephen's church, Philadelphia, *David C. Page, Caleb I. Good*, and *John B. Clemson*, were ordained Deacons, and on the 13th of October, in St. Andrew's church, *Greenbury W. Ridgeley*, was admitted to the same office. On the 2nd of December, in St. Stephen's church, *John Davis* and *James C. Ward*, the latter a coloured man, were ordained Deacons; at the same time 12 persons were confirmed. On the 19th of March, 29 were confirmed in St. Andrew's church, and on the 25th of the same month 31 in St. Peter's. On the 2d day of the Convention, the church in Reading was consecrated, 11 persons confirmed; the Rev. William Eldred ordained Priest and Wm. R. Bowman, Deacon. In reference to various institutions connected with the church, the Bishop remarks as follows:—

"The Bible Society of Philadelphia is exactly of this description; various religious societies having an interest in its concerns and being associated in the government of it, I cannot but present it as meriting the regard and the contributions of the members of our church, so long as it continues agreeably to its professed principle, to distribute the Bible without note or comment, not from disapprobation of all of this description, but leaving to every religious denomination the giving of explanations agreeable to their peculiar views; and further, so long as it is not made an engine of inroads on our ecclesiastical system, the course of conduct hitherto pursued by it.

"The Domestic and Foreign Missionary Society, still labours under the want of adequate aid from our church throughout the Union. So far as this is owing to the recent formation of societies for diocesan missions, it is a preference improperly assumed, of what would else be part of the labour in the other line. But as the Society was instituted by the General Convention; as it was designed to carry its operations beyond the limits of the United States, and even within them, there are frequent calls from districts as destitute of Christian privileges, and the administration of religious services, as even our western wilds, there are expectations from the beneficence of our church throughout the Union which have not been realized. Under these disadvantages, however, the society has not been inefficient. The most considerable effect of their agency, through their executive committee, has been the establishment of a mission at Green Bay, in the Michigan Territory. They have also supported missionaries at Detroit, at St. Louis, and in the state of [illegible].

"Little needs to be said of the Society for the Advancement of Christianity in Pennsylvania, as copies of its printed report will be presented to the members of this body. I know of no institution that might be made so effective as this for the extension of our church within the diocese. There is, however, the embarrassing circumstance attached to their existence, that it raises expectations beyond what can be met by the scanty means possessed; a consideration which ought to excite to more extensive exertions than have as yet been put forth.

"Our Sunday schools, so far as my observation extends, are sedulously attended to. Of the most of them, as they are beyond the sphere of my personal intercourse, I cannot have much knowledge. The body instituted in Philadelphia, under the name of the Sunday School Society, was designed to be in connexion with every one of them, and in aid of their operations. The same was contemplated as a desirable effect of the Tract Society, the work of which is coincident with that of the other. I am restrained by conscientious considerations, from countenancing the association of persons of different denominations, for the objects of these institutions. One of my objections is, that in providing for religious instruction within our parochial cures, if any of the truths of our holy religion, as professed by our church, and conceived of by us to be founded on the word of God, are intentionally to be kept out of view, it is contrary to my ideas of ministerial fidelity. Another objection is, that the expedients here alluded to, may be made an engine for the invading of the self-government of our ecclesiastical communion; and have, in many instances, been put in operation to that effect; the profession of confinement to points, in which all Christians are agreed, being never, so far as my knowledge extends, acted on consistently.

"The Sunday School Society, although not directing the instruction given in the different Sunday schools connected with their respective congregations, which are left to their several teachers under the superintendence of the clergy, have under their immediate superintendence an Adult School, comprehending 9 teachers and 25 scholars.

"I have still reason to lament, that the great number of my brethren of the clergy, are so indifferent to the advantages which their families may derive from the fund for widows and children. For some time past, the few annuitants who have been on it, have been in the receipt of a hundred per cent, on what had been purchased by annual payments. The knowledge of this, has induced solicitations of aid from families who have not become entitled to it, by the contributions of their husbands or their fathers. There have been also devised, expedients for the applying of the proceeds of the fund, [illegible]

payment of the annuities strictly due, to purposes very useful, but wide of the original design. The proposals of each sort have been rejected, as was required by justice to those for whom an interest in the fund had been purchased, and in whose favour it had been stipulated, that in the event of the increase of the stock to any amount, they should be proportionably benefited. If the increase should be such as to entitle them or future dependants on it, to an increase of annuities to any extent which may be imagined, good faith will require the society to limit their grants to persons of that description. There have lately ceased to be annuitants on this fund, and the number of clergymen now annual contributors to it, are only four.

"The fund for the support of a future Bishop, increases very slowly. If the bequest designed for it by Dr. Pilmore should be obtained, although far from rendering the fund adequate to the objects, it will be a considerable addition to this desirable mean of detaching the Bishop from the charge of a parish, and of rendering Episcopal superintendence more useful than at present.

"In my last annual communication, there was intimated the design of an education society for the gratuitous support of young men in their collegiate studies, with a view to the ministry. The society is now little more than in an incipient state, and almost the whole of their stock has been the fruit of exertions of female associations, formed for the aid of the design. There are two beneficiaries on the fund."

The Bishop then notices the subject of deviations from the articles, or from the rubrics, or from the canons, and makes the following remarks:—

"It is known to many of my brethren of the clergy, in reference to possible deviations from the articles, or from the rubrics, or from the canons of the church, that, in my opinion, they are not officially cognizable until brought forward by presentment. What may be the duty of the Bishop in the way of private expostulation, is put out of view, as a matter that should be in confidence, and accommodated to the characters and the circumstances of different individuals. There are two points, however, in which my responsibility is as much committed as in regard to presentment. The points alluded to, concern candidates for deacons' orders, and deacons looking forward to the priesthood.

"Of the former, some have been encouraged to take on themselves the offices of the ministry, covering the exercises of public prayer and public preaching by some other names; under which it has been thought, that the provisions of our church may be evaded. I wish it to be understood that in the case of such a candidate, his irregularities being known, I hold it inconsistent with the solemn engagements laying on me to ordain him.

"In sundry dioceses, some of the clergy have thought themselves warranted in the omission of what is called the 'Ante-communion service.' In the General Convention of 1821, in disapprobation of this license, the Bishops were unanimous in a declaration which shall be annexed as a note to this part of the report. It is not intended to affirm any thing in reference to the motives and the ulterior views of those who have made this invasion on our system; but the consequences of it, whether intended or not, are very extensive. The principle on which it is grounded, and which may hereafter be acted on consistently, although at present it is not, will render useless a considerable portion of our Book of Common Prayer. Thus, it will be go[illegible] without a conventional review, although portions remaining for awhile as an incumbrance on the volume."

To this part of the Bishop's Address, in relation to what is called the ante-communion service, there is appended, as a note, the opinion of the house of Bishops. We are free to express our regret, that any of our brethren should omit any part of the service, whether they think it obligatory on them or not. We are not prepared to give an opinion on the subject of the rubric in question, but we know that many men of the most devoted attachment to the church, and of the most undoubted piety, have given a construction to the rubric, different from that which is contained in the expressed opinion of the house of Bishops, and we have no reason to believe, but that such persons are strictly conscientious in the views they have taken. For ourselves, we have always contended for the constant use of this part of the communion service; and, we think, that the opinion of the house of Bishops, as it is to a matter in which conscience is not concerned, should be met with the most respectful attention; but we would wish to guard against doctrine which we have lately heard broached in reference to this subject, (not in this diocese,) and which we consider not only untenable, but dangerous. It has been asserted by some, that the *opinion* of the house of Bishops on the subject of this rubric amounts to the force of law; and that the question about the construction of the rubric is now definitely settled. This we consider an entirely erroneous view of the case, and a view which the Bishops themselves never contemplated. Independent of the circumstance, that nothing is law, but that which is enacted by both branches of our General Convention, the Bishops simply state, that "being informed of what they consider a great misunderstanding, in various places of the rubric at the end of the communion service, think it their duty to *declare their sense of the same*." And after giving their reasons for the opinion, they conclude by saying that the "Bishops deem it their duty to express the decided *opinion*," &c. &c. If the performance of the ante-communion service is obligatory by the rubric, then the opinion of the house of Bishops adds nothing to its obligation; if the performance of this service is not obligatory by the rubric, then the *opinion* of the house of Bishops cannot alone make it obligatory. We grant that the opinion of so venerable a body would determine the course which we should pursue in a matter of this kind; and while for ourselves, we shall always feel bound to use this service, we think that it may be left to the consciences of those who differ. In reference to this part of the communion service, the public mind is not well informed. Those who omit it, have generally been held up as the only irregular persons in the church; whereas there is at least as palpable a violation of the rubric in another case by those who make it a practice to baptise in private, and surely those who are irregular in one respect, have no right to complain of the irregularity of others in another respect. There is at least application for the saying, "Physician heal thyself." Lest we should be here misunderstood, we wish to say, that our remarks do not apply to the state of things in Philadelphia. There is a perfect conformity to the rubric in this respect, as far as we can understand; and the probability is, that taking all things into consideration, the clergy of the Diocese of Pennsylvania, will generally be found to adhere as closely to all the rules and regulations of the church, as those of any diocese whatever. To say one word more on the rubrics of the baptismal office. Baptism performed in private, unless in the case provided for, is as direct a violation of the rubric, as can be imagined, and no custom can make that right which the church has positively pronounced to be unlawful. It is right that this subject should be distinctly understood; for then all those who do not *strictly conform* to the office of baptism, will be placed on the same footing with those who do not *strictly conform* to the rubric in the communion service.

The Address of Bishop White is concluded as follows:—

"*Brethren of the Convention.*—It is a subject of thanksgiving to Almighty God, which ought to be habitually offered by your Bishop, that at this late period of his life, he can join with you in sustaining and extending the knowledge of the truths of the gospel, and their end and aim in the holy morality connected with them; neither of which has considerable effect or permanency but in alliance with the other.

"As his exertions, directed to this object, must have a visible shape, he knows of no other that he can conform to and encourage, than the provisions of our church, under the heads of doctrine, worship, and ecclesiastical constitution and government. On this subject his feelings are so far from being associated with hostility to religious denominations, differing from us, that he knows of no other way in which charity towards them can be maintained, consistently with the integrity of principle.

"In relation to any efforts which may be made, for what he considers as a deterioration of our system, it is from deliberate design, that he occasionally raises his warning voice in the convention; and he now avails himself of his right to record his sense of the subject on your journal, that it may there survive him, and perhaps serve as a caution after his decease."

WILLIAM WHITE.

St. John's church, Venango county, St. Stephen's church, Harrisburg, and St. Stephen's church, Thomsontown, were admitted into union with this Convention.

The following preamble and resolution, in reference to the Bishop's Fund, were adopted:—

"Whereas it appears by the minutes of the Standing Committee, that under a residuary bequest in the will of the Rev. Dr. Pilmore, in favour of the Episcopal Fund, that that fund is likely to receive a considerable benefit by the said will; and whereas it appears, that it is necessary, in order to obtain this benefit, that security in the form of a refunding bond should be given, and in order to provide such bond, that the Convention approve and confirm the proceedings of the Standing Committee in reference to this measure; Be it therefore Resolved, that the property of the Episcopal Fund be, and the same is hereby pledged to procure and protect such persons, and body corporate as may become sureties in the refunding bond required to be executed and tendered previously to demanding payment of the said legacy, from the executors of the late Dr Pilmore.

"Mr. Read submitted the following preamble and resolution, which were adopted:—

"Whereas by the regulations adopted by this Convention, a plan was agreed upon to establish a fund for the support of a Bishop in the state of Pennsylvania, and considerable progress has been made therein; and whereas it is probable that devises and bequests, as well as donations may be made to the fund, and as some difficulties have arisen from the present situation of the fund, as to the validity of a bequest already made; Be it therefore Resolved, that the standing committee be requested to take such measures, to obtain a charter of incorporation, as will more effectually promote the original design of the Convention, in the formation and the establishment of the said fund."

From the parochial reports we gather the following summary:—Baptisms 556—marriages 257—funerals 356—communicants 1828—confirmations 508. In our next paper, we shall give some interesting extracts from these reports.

On the last day of the Convention, the elections were held, which resulted as follows:—

Standing Committee and Council of Advice.

CLERGY.	LAITY.
Rev. Dr. Abercrombie,	Hon. Wm. Tilghman,
Jackson Kemper,	John Read,
James Montgomery,	Charles Wheeler,
Wm. H. De Lancey,	Cornelius Comegys,
Levi S. Ives.	James S. Smith.

The following persons were elected the

Missionary Committee.

CLERGY.	LAITY.
Rev. Jackson Kemper,	William Meredith,
Wm. H. De Lancey,	Charles N. Bancker,
Charles M. Dupuy.	Cornelius Stevenson.

The following persons were elected the

Deputies to the General Convention.

CLERGY.	LAITY.
Rev. Jackson Kemper,	Hon. Wm. Tilghman,
James Montgomery,	Hon David Scott,
Jehu C Clay,	William Meredith,
John H. Hopkins.	Horace Binney.

The following persons were elected the

Trustees of the General Theological Seminary.

CLERGY.	LAITY.
Rev. Dr. Beasley,	Hon. Wm. Tilghman,
Jackson Kemper,	Hon. David Scott,
James Montgomery,	John Read,
Wm. A. Muhlenberg,	Dr. P. Mowry.
John Rodney, Jr.	

Mr. John Read was elected treasurer of the Episcopal Fund.

Mr. John C. Lowber was elected treasurer of the Convention Fund.

It was then resolved, that the next Annual Convention be held in the city of Harrisburg. This Convention will meet on Tuesday, the 8th of May, 1827, at 6 o'clock, P. M.

A Society was organized by the Episcopalians of this city, (Hartford) the past week, Auxiliary to one in Philadelphia, whose object is to send Missionaries to the destitute parts of the United States. The subscription, we are told, was very liberal. *Conn. Obs.*

CHURCH AT HAMILTON VILLAGE.

Efforts have, for eighteen months past, been making to erect an Episcopal church in the village of Hamilton. These efforts have been crowned with a considerable degree of success. A building has been raised, and put under roof. Recently a pulpit and pews have been purchased, which may be adapted to the building. And with an additional expense of a few hundred dollars, the church may be prepared for the reception of a congregation of worshippers. Those few hundred dollars, however, are wanting. Episcopalians in the village are few in number. They have already contributed liberally. Some aid must be received from other sources, or the walls will remain unoccupied and the church incomplete. There are many, who, by contributing what they can spare, can, at the present moment, materially assist this infant establishment. They are requested to do so. Let not the walls of a sanctuary so near the city of Philadelphia, proclaim to the passing traveller "there is not piety enough in our neighbourhood to prepare us for the accommodation of worshippers. Fair as our appearance is we have never yet echoed the sound of the gospel."

Donations may be enclosed to the Editor of the Philadelphia Recorder.

CONVENTION OF CONNECTICUT.

The Annual Convention of this Diocese was held at Newtown on the 7th and 8th of June. It was attended by the Bishop, 36 Clergymen, and Lay-Delegates from 30 Parishes. The Rev. Frederick Holcomb delivered the Convention Sermon. The Rt. Rev. Dr. Brownell admitted Mr. E. M. P. Wells, and Mr. T. W. Coit, to the Holy Order of Deacons.

The Sermon before the Society for the Promotion of Christian Knowledge, was delivered by the Rev. N. S. Wheaton.

The Parishes were generally represented to be in a very prosperous condition. In several instances, a considerable increase in the number of families and of communicants had taken place.

Several Canons were adopted, and some considered most important to the interests of the Church were discussed, and referred to a Committee, with directions to report to the next Annual Convention. Much interest was expressed on the subject of the Society for the Promotion of Christian Knowledge. We earnestly hope that all our congregations feel the solicitude in this very important Institution, which would seem to be implied in the following resolution, which was reported by a committee, and adopted by the Convention:

Resolved, That this Convention recommend to every parish in this Diocese, the establishment of a Society auxiliary to the Society for the Promotion of Christian Knowledge, and that it *be the duty* of every minister to promote the same, *by aiding the members of his congregation in such an establishment without delay.*

The proceedings of the Convention were conducted with great unanimity. We regret that we have room only for this general outline of its proceedings. In our next, we hope to give the usual abstract of the Journal, and also the very interesting Address of the Bishop of the Diocese. We shall also publish the Reports of the Missionaries of the Society for the Promotion of Christian Knowledge.

ORDINATIONS.

At an ordination held on the 7th of June, in Trinity Church, Newtown, (it being the day appointed for the meeting of the annual Convention of this Diocese,) the Right Rev. Bishop Brownell admitted Mr. *E. M. P. Wells*, and Mr. *Thomas W. Coit*, to the Holy Order of Deacons.

In St. John's Church, Fairfield, on the 17th May, the Rev. *William Shelton* was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell.

In Christ Church, Hartford, on the 14th of June, the Rt. Rev. Bishop Brownell, admitted the Rev. *J. T. Clarke* to the Holy Order of Priests.

[*Churchman's Mag.*

PROCEEDINGS OF THE THEOLOGICAL SEMINARY.

We have suspended the publication of this number for a few days, in order to lay before our readers a brief account of the late proceeding of the General Seminary.

The annual meeting of the board of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States was held in this city, [New York] from the 27th to the 30th ult. inclusive. There were present three of the bishops, viz. Bishop White, Bishop Hobart, and Bishop Croes,—and twenty-four clerical and lay trustees, from five states.

The examination of the students took place on the Wednesday and Thursday of that week; and it proved, we learn, highly satisfactory to the audience which attended it, and which consisted, besides the trustees, of a number of the clergy of this and other dioceses. The Commencement was held on Friday, when Alexander H. Crosby, A. M., of New York; Benjamin Hutchins, A. M., of Pennsylvania; George A. Shelton, A. B., of Connecticut; William L. Keese, A. B., of New York; John A. Hicks, A. B., of New York; and Edmund D. Griffin, A. B., of New York; who composed the first class, read theological dissertations,* and received the honours of the institution. Bishop Croes delivered the address—marked by sound and able views of church principles and church order.

We learn that the seminary building is in a state of forwardness,—the third tier of beams being laid. The subscriptions for this purpose have nearly all been paid, and no loss is expected. The building, which is one of three embraced by the entire design, is in the plain Gothic style. Its size is 104 feet by about 52. It will accommodate two of the professors and about forty students. For the present, the library and lecture-rooms are included in this building.—From the size and strength of the edifice, and the number of apartments to be finished, its cost will exceed the original appropriation; and to meet the deficiency, the requisite advances and loans will be made; which are to be re-imbursed, one-half by subscriptions in the diocese of New York, and the other half by subscriptions in the other dioceses—none of these latter having yet contributed to the building fund.

As usual, and as is to be expected, the report of the finance committee shows a greater amount of expenditure than of income; but the excess is not large. That this excess of expenditure should exist, is almost a matter of course in new institutions which are designed to operate on a large scale. We hope that the liberality of the Episcopalian public will soon turn the balance the other way: when the income shall exceed the expenditure, the seminary will be enabled to bestow on its devoted professors a remuneration somewhat more commensurate with their talents and unwearied labours.

The alterations in the course of study proposed last year, were adopted.

Various other business was done, of which we have no room to present a detail. The entire proceedings of the meeting will be printed. We subjoin the report of the faculty.

New York, June 26th, 1826.

The faculty of the General Theological Seminary present to the trustees the following report of the state of the institution during the last year:—

At the opening of the first session, November 7th, five applicants for admission were received, viz. Harry Finch, A. B., of the diocese of Connecticut; Thomas Harper, A. B. of Pennsylvania; William Lucas, of Pennsylvania, on the "Bishop White" scholarship; Isaac Pardee, A. B., of New York; and Ephraim Punderson, A. B., of New-York. On the 14th of the same month, John C. Porter, A. B., of New York, was admitted; and on the 21st, Alexander W. Marshall, A. B., of South Carolina. During the year, the following students have been dismissed on their own application: Of the first class—John A. Stone, Smith Pyne, and Southerland Douglass: of the second—Clement F. Jones, John V. Johns, who has this day received his dismission on his own application, and will leave the seminary immediately after the examination; and of the third, Thomas Harper. Leave of absence, during the remainder of the session, was granted a few days ago to Mr. Young, of the second class, on account of ill health; and to Mr. Marshall, of the third class, for satisfactory reasons.

The faculty have nothing to report with respect to the course of study, except that, in consequence of the time devoted to it being a month shorter than usual, a few subjects have necessarily been omitted, or examined with less attention than would otherwise have been paid to them. The professor of pastoral theology and pulpit eloquence, having returned from Europe, has attended to the duties of those departments.

The number and names of the students who are now in the seminary are as follows:—First class, six, viz. Messrs. Crosby, Griffin, Hicks, Hutchins, Keese, Shelton; second class, ten, viz. Messrs. Adams, J. W. Curtis, W. A. Curtis, Fuller, Hinton, Johns, Lewis, Peet, Phœbus, Young; third class, six, viz. Messrs. Finch, Lucas, Marshall, Pardee, Porter, Punderson.

Respectfully submitted to the trustees.

J. H. HOBART, Chairman.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, October 2. The students, and candidates for admission, are requested to assemble in the Recitation-Room, at 12 o'clock on that day.

The following are the qualifications for entering:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church with full (that is, including *literary*) attainments, agreeably to the 8th cannon of the General Convention of 1820,* will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by that faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary's house is two dollars and fifty cents per week.

The editors of the several Protestant Episcopal periodical works in the United States are requested to copy this article. *Ch. Jour.*

* Except Mr. Hutchins, who, from indisposition, was unable to read the dissertation which he had prepared.

* This should be particularly noted in the certificate—the mere fact of their being *candidates for orders* is not sufficient.

AFRICAN COLONY.

We have a large body of interesting papers and facts relative to this colony, which is rapidly rising into importance, and all shall be published in a regular and connected order before long, for the public information. It is quite evident now, or at least highly probable that we may build up a powerful People on the Western coast of that benightened quarter of the world, who shall extend their settlements into the interior, as we ourselves have done and command the native tribes as we do; and thereby spread light and knowledge, civilization and religion, even along the yet unknown shores of the Mysterious Niger, and totally break up at least the external trade in slaves, but without much, if any, sensible effect to decrease our own coloured population. However it will be a great thing to have a spot provided, to which our free blacks may proceed, with an assurance that their industry will be crowned with prosperity and peace and where their children will have a country and a home. Nor will it be less interesting because of the opportunity which it may continually offer to liberal and humane persons, who would gladly emancipate their slaves, if convinced that their condition would be benefited. We always approved of this project—for it is, indeed, a humane one—though we questioned its efficiency to accomplish the grand first purpose proposed; but it is not a little remarkable that some who were enthusiasts in it, and sought the aid of the General Government to support it, as an outlet for our free coloured population, seem disposed to abandon it as if because of its success, and to have found out that it is *unconstitutional* for the United States to take any part in the proceeding!

The colonists are healthy, and rapidly increasing; the bounds of the colony have been extended, and already the village of Monrovia is a place of considerable trade—many coasting and other vessels arriving and departing; and there is a growing intercourse with the interior. The people are diligent and orderly, and apparently sensible of the blessings that must flow upon those of their own colour, as well as on themselves, by the success of the measures now in progress to build up a new nation of enlightened blacks. Education is well attended to, and all persons are taught that they may be useful to themselves and others.

There are two well disciplined companies of militia, and the colony now is, or soon will be, fully able to defend itself against any invasion of the neighbouring tribes—which, at present, however, are peaceable; and the petty kings appear quite pleased with the improvements that are making in their neighbourhood. It may, nevertheless, so turn out that the march of civilization will overcome their barbarous power, and revolutionize the whole policy and polity of their kingdoms and states. It it very posible that, in fifteen or twenty years, the commerce of Liberia will employ a greater amount of American tonnage than is now employed in the trade carried on with all the Northern Powers of Europe, to whom we send ministers and agents, and of whose favour and proceedings we are so jealous, because of that trade. *Niles' Register.*

POETRY.

THE GRAVE.

A Poem—By Bernard Barton.

I love to muse when none are nigh,
Where yew-tree branches wave,
And hear the winds, with softest sigh,
Sweep o'er the grassy grave.

It seems a mournful music, meet
To sooth a lonely hour,
Sad tho' it be, it is more sweet
Than that from pleasure's bower.

I know not why it should be sad,
Or seem a mournful tone,
Unless by man the spot be clad
With terrors not his own.

To nature it seems just as dear
As earth's most cheerful sight;
The dew-drops glitter there as clear,
The sun-beams shine as bright.

The showers descend as softly there
As on the loveliest flower,
Nor does the moonlight seem more fair
On beauty's sweetest bower.

"Aye! but within there sleeps
One, over whose mouldering clay
The leathsome earth-worm winds and creeps,
And wastes that form away."

And what of that? the frame that feeds
The reptile tribe below,
As little of the banquet heeds
As of the winds that blow.

FROM THE

EVANGELICAL RAMBLER.

A series of Tracts published in London.

No. 31.

THE FARM HOUSE KITCHEN.

In the parish of R. in the county of —— there were a few cottages, very pleasantly situated on an eminence which commanded a distant and extensive view of the surrounding country. They were principally occupied by the peasantry who were employed on the neighbouring farms.

A Dissenting Minister, on passing along one summer evening, had his attention arrested by an interesting looking young man, about the age of four and twenty, who appeared to be in the last stage of a decline; and as he had a few religious tracts to dispose of, he alighted from his horse, which he fastened to a gate-post, and presented them to him. The young man received them with an air of indifference; but when informed that they were intended to prepare him for that world, into which he was likely soon to enter, he seemed pleased, and said, "that is what I want, sir." This young man, who was the son of a respectable farmer, lived about two months after the first interview which he had with this minister; and died avowing his entire dependance on the death of Jesus Christ, for eternal life: blessing God in the most simple and ardent terms, for his goodness in sending to him in the *eleventh hour*, a knowledge of the way of salvation.

After his death, the old farmer, when lamenting that they enjoyed no religious advantages in that obscure part of the parish, very readily, and very cheerfully consented to have his large kitchen licensed for preaching; and this minister engaged to give them a sermon every week. When he commenced his labours he had to pass through the ordeal of mockery and contempt. Sometimes, he was insulted by the poor rustics, when attempting to explain to them *the mysteries of the kingdom of heaven:* but by visiting them in their own cottages, and displaying a kind and affectionate disposition, he gained their confidence and esteem, and they pressed to hear him with devout and close attention.

As there is an instinctive propensity in the human mind to visit those spots with which we associate the eventful occurrences of life, as though they possessed some exclusive charm, I had often resolved to ramble as far as R——; and having an opportunity while on my visit at the Villa, I eagerly embraced it. I set off early in the afternoon, in the month of September, not intending to return till the following day. The weather was unusually hot for the season of the year; but towards the evening, the cool breezes which sprung up, where peculiarly refreshing to my spirits.

On riding up the lane that leads to the rural temple of devotion, I occasionally heard the harmony of Zion's sacred song, which became more distinct and impressive as I drew nearer, till at length I was enabled to catch the following words which the congregation were singing:

"Shall I beneath thy gospel stay,
And hear the call of grace;
And at the awful judgment day,
Be banish'd from thy face?"

I got into the passage just as the good man arose to pray, but I did not choose to advance, lest I should disturb the devotion of the little assembly. While standing there, two ladies in rather gay attire for the simplicity of rural life, approached towards the door, who, like myself, waited in silence till the devotional part of the service was terminated, when we all entered together: and our appearance excited a considerable portion of attention, till we had taken our seats, when every eye was directed towards the minister. To one who has been accustomed to offer up his prayers and his praises, in the fixed and appropriate language of our national liturgy; and to listen to the enunciation of life and immortality within the walls of an antique building—the scene of apostolic simplicity exhibited in this farm house kitchen must have appeared singularly striking. The minister stood in a corner of the room, which was about sixteen feet square, his Bible laying open before him on a small round deal table, the family clock ticking behind him—his rustic audience was variously disposed of—some sitting on the dresser to his right, others in the chimney corner to the left, the majority on forms in front of him, and a few bending forwards from the passage, being incapable of gaining admission. As they were singing the hymn which intervenes between the prayer and sermon, I recollected an expression which I had recently met with, and such was its impression on my mind, that I wanted no external decoration to render either *the place, or the truth* more acceptable to my taste. "*A religion without a Saviour, is the temple without its glory, and its worshippers will all desert it*" The room was small but crowded, the people wore the smile of sweet content, as though "they envied not the great and wise." Just as the minister read his text, the countenances of several changed, they were much affected, they wept, but endeavoured to conceal their tears, a sigh occasionally heaved their breast, but there was no tumultuous noise; all were attentive, and appeared to have forgotten the toils and the fatigues of labour, while listening to the discourse which was founded on the following words of Jesus Christ. (John vi. 64.) *But there are some of you that believe not.* He had not been speaking long, before my spirit involuntarily said in an inaudible whisper, "*Here is religion with a Saviour, and wherever his truth is preached, there he condescends to dwell.*"

The style of the sermon was neat, plain, sententious, sometimes awful, but more generally persuasive. The figures of illustration and description were very properly selected from those rural scenes and occupations with which the congregation was familiar: and it was evident, from the looks, the tones, and the actions of the speaker, that he felt his subject, and wished to make *us* feel it. When expostulating with those who did not believe, he suddenly paused—he revived our flagging attention—his eyes more than half suffused with tears, told us more forcibly than language could express, how tenderly he loved us—while his lips, quivering with tremulous anxiety for the result of his message, gave utterance to an interrogation which many of the semi-Christians of modern times would have treated with cool indifference. *Why won't you come to Jesus Christ, and be saved?* Do you think you need no Saviour? Impossible! Do you imagine that he is unable to save you? Do you suppose he is unwilling to save you? Impossible! Why won't you then come to Jesus Christ, and be saved? Do you think you are in no danger of being lost? Do you imagine that the misery of a lost soul is less tremendous than the scriptures have described? or that the happiness of a redeemed spirit is less joyous? Impossible! *Why then won't you come to Jesus Christ, and be saved?* There was no profound argumentation employed to prepare the rustic audience for these pointed questions, and yet they came with a force, which no one could resist: and as the people were retiring I heard one and another saying, ah! why do we not come to Jesus Christ, and be saved?

As I sat nearly opposite the two females who entered along with me, I could not avoid noticing their behaviour, which formed a striking contrast to the simple and devout attention the cottagers paid to the sermon. Sometimes they listened with apparent seriousness, but more than once I saw the smile of contempt, and the look of scorn; and in one part of the sermon, when the preacher was speaking of the entire depravity of the human heart, one of them made an effort to leave, which the other very prudently checked: but when this simple question fell from his lips, the most restless of the two became still and thoughtful, and I had the pleasure of seeing the tears falling from her eye, even while she appeared unconscious of having shed any.

After service I introduced myself to the Rev. Mr. S——; and when I told him what I had seen, he replied, "if sir, that lady should be converted, she will be a *living witness* of the truth of the gospel of Jesus Christ," whose testimony will command attention. "I have," he added, "no personal acquaintance with her, nor was I aware that she was present this evening, till I saw her retire, but I have long known her character; she resides at C—— a village about a mile and a half distance, and is one of the most facetious, intelligent, and interesting females in these parts, but she is a professed infidel: and though most of her relations and friends are religious, yet she will rarely consent to attend any place of worship with them. She says that the scheme of revelation is a cunningly devised fable, got up by the priesthood in the darker ages; and palmed upon our hopes and fears by the policy of our rulers; and unhesitatingly avows that it is the duty of every person who feels a proper respect for the dignity of his own species, to employ all his influence to explode the delusion. She will not, I understand, enter into any formal discussion, on the subject, because she says no evidence could induce her to believe it—no, not if she had seen the miracles performed which are ascribed to the agency of the apostles—and often quotes the inconsistent conduct of its professors, to show that its moral tendency is unfavourable to the growth of social or public virtue."

Some weeks after this interview with the Rev. Mr. S——, I happened to be spending a few days at his house, when he received a very polite note from Mrs. F——, requesting that he would do her the honour of a call. This invitation was accepted, on condition that I would accompany him, and an eminently pious female friend, who was intimately acquainted with her. We chose an evening when he had no official engagement at his "rural temple," and we were received with every expression of a warm and generous friendship. She endeavoured to assume her native ease and sprightliness; but I felt conscious that she was labouring under a strong mental depression, which she was anxious to conceal. The conversation very naturally turned on the scenery around us; which was beautiful, even when stripped of its rich foliage, and verdant bloom; and when she pointed to a double row of fine elm trees, whose thick and extended branches overshadowed a favourite walk, I could not refrain from repeating the following lines of Cowper:

"Meditations here,
May think down hours to moments. Here the heart
May give an useful lesson to the head;
And learning, wiser grow, without his books."

"But," said Mrs. F. "to quote from the same author—

"Knowledge and wisdom, far from being one,
Have, oft times, no connexion. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own."

"Very true," said the Rev. Mr. S. "and hence we sometimes see those who are endowed with the greatest intellectual talents, and enriched with the largest stores of knowledge, acting the most foolish parts in the drama of life; and terminating their career without any hope of a blissful immortality." This allusion to a future world, brought over the countenance of Mrs. F. a gloom, which no effort could dispel; and more than once I saw her suppressing the sigh which was anxious to escape from the interior recess of wo.

"We have high authority for saying," I remarked, "that it is not good for the soul to be without knowledge; but considering the relation in which we stand to God, and the character which we sustain as sinners against his righteous government; there is no knowledge so essential to our felicity, as a knowledge of his character, and the way in which his favour is to be conciliated. Without this, we are left in absolute uncertainty respecting our final destiny, which must be perplexing and horrifying, in proportion as we seriously meditate on the capabilities of the human soul to *suffer* or *enjoy* in a *future* state of existence. Hence arises the necessity of a revelation of his will: and as this must relate to men of every rank and situation in life, it ought to be committed to writing, that it may be preserved from that mutilation and incorporation with human opinions, to which an oral tradition is necessarily exposed. This revelation we have in the Sacred Scriptures: its purity and adaptation to our moral condition, are strong internal evidences of its genuineness, and I am at a loss to conceive how any one can reject it, without wantonly committing an act of suicide on his own peace. It delineates our character, as guilty, depraved, and unhappy—with the most perfect accuracy: and points our attention to a Saviour, who came to save, and to bless us, and to fit us for a nobler life than we can ever live on earth." Mrs. F. was deeply affected by these few observations, she burst into tears, and left the room, but soon after returned, offering us an apology for her *weakness, and her rudeness*, as she termed it, her excessive nervous irritability which had considerably affected her spirits during the last few weeks. The apology was received, but after a moment's pause, I looked at her with as much benignity as I could throw into my countenance, and without any further hesitancy proposed the following question: "*Pray, Madam, is not your mind powerfully affected by those religious truths which you once rejected as the fallacious opinions of man?*" "Yes, sir," she replied, "it is, and has been ever since my last visit to the farm house kitchen. Until that evening I rejected the gospel as a cunningly devised fable, and generally looked with pity or contempt on those who embraced it, but then I was convinced of its divinity, and by the force of an evidence, which I had not previously examined." "What fresh evidence of the divinity of the gospel," said the Rev. Mr. S——, "did you receive that evening, for I do not recollect advancing any?" "The evidence, sir," she replied "of experience, *for the gospel came not in word only, but in power*, and I could no longer resist it. Curiosity led me to that sequestered house of prayer. I was rather pleased with the style in which you addressed the people the first time I heard you, and I resolved to hear you again. The evening on which I repeated my visit, was unusually serene, an emblem of the calm tranquillity of my mind. The pride of my heart rose up against the statement which you gave us of the entire depravity of our nature, and I should have left in disgust, had not the friend who was with me prevented; but when you proposed that simple yet important question, *why won't you come to Jesus Christ, and be saved*, I felt as though an arrow had pierced my soul, and from that hour to the present, I have been suffering the agonies of a wounded spirit."

"But," said the Rev. Mr. S——, "as that interrogation was no direct proof of the divine origin of the gospel, how came it to produce such a plenary conviction in your mind?" "That question, sir," Mrs. F. replied, "has more than once presented itself to me; and it has created some strong doubts of the correctness of my present belief; but now, I can no more reject the gospel as false, than I could before receive it as true. That interrogation came with a power which was super-human; and its impressions on my heart bore the stamp of the same agency; and now sir, the only question which I wish resolved is this, '*may I be permitted to hope that, that Saviour whom I have so long rejected, and so often, and so grossly insulted, will ever condescend to cast one tender look of compassion on me?*'" "In the conversion of a sinner," said the Rev. Mr. S——, "it pleases God to display his sovereignty, no less than his power and his grace, and hence he generally accomplishes it in a way which compels us to acknowledge his direct and immediate agency. Had he chosen to have convinced you of the divine origin of that system of truth, which you have so long rejected; by the slow and rational process of a logical argumentation, your judgment might have been convinced, while your heart might have remained unaffected by its awful and sublime communications: but by convincing you of your guilt, and of your danger, and of the necessity of a mediator, and a Saviour, he has rendered that argumentative process unnecessary, by compelling you at once to seek the consolations of mercy as essential to your felicity." "Oh! yes, sir," she added with great earnestness, "they are essential to my felicity, indeed they are, but I fear they will be withheld; what plea can I urge for mercy? On what basis can I rest a hope of acceptance? Where? Oh! where can I go, to catch a distant glimpse of the rising dawn of bliss?"

"It is usual," said the Rev. Mr. S——, "for a person who is just awakened to a belief, and a reception of the truth, to suppose that its consolations are placed beyond his reach; while his mind stands exposed to the fury of all its awful denunciations: but this is a delusion which fear practises on the imagination. In the operations of truth on the heart, there is a wise process observed on the part of the great invisible Agent; and as the *first convictions of guilt* are inseparably connected *with the last manifestations of sovereign love*, by an intermediate series of impressions, you ought not to conclude that the Lord has showed you the evil of sin, your danger, and the necessity of an interest in the atonement made by Jesus Christ, on purpose to render your final state of condemnation the more awful! Oh! no, these moral discoveries which so deeply depress the soul, which torture and agonize its feelings, and bring over it such awful forebodings, precede the communications of divine mercy, and are intended to prepare you for their enjoyment. These strong desires, which now spring up, as spontaneously in your breast, were enkindled there by that Divine Spirit, who will lead you to the source of all joy and peace in believing: and you will ultimately see a harmony of design, and a continuity of operation, rising out of the present scene of apparent disorder, and indescribable misery; which will excite your astonishment, no less than your gratitude. You have now, my dear friend, to fix your attention on Jesus Christ, who is able and willing to save to the uttermost, all them that come unto God by him. What encouragement has he given you to do it? In what consolatory language does he address you, (Matt. xi. 28.) *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* And lest you should suppose, that, that invitation was in any sense designed for the exclusive relief of those to whom it was originally given, he closes the vision of mercy with language equally encouraging. (Rev xxii. 17.) *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.* Then why should you doubt? why should you pause? why should you continue to linger, as around the promises of salvation, and not embrace them as the souce of your comfort? not, I am conscious, because you disapprove of that mysterious plan which God hath revealed for the promotion of human bliss; but because you consider yourself too unworthy to come into his presence, to solicit the favours he is waiting to bestow. This, so far is correct: you are unworthy, but not unwelcome; you are unworthy, but not unfit;—for

All the fitness he requireth,
Is to *feel* your need of him.

We now closed the interview in social prayer and retired, participating in those joys, which angels feel, when they see one sinner brought to repentance. This conversion is a decisive proof of the divine origin of Christianity, for what *human* power could have effected such a moral revolution in such a mind? In the sermon* which curiosity led her to hear, there was no force of argument employed to convince the judgment; no overpowering eloquence to subdue the prejudices, no splendid decorations of style, to captivate and allure the taste: but merely a simple interrogation sent forth, which has often fallen from the same lips, without producing any effect, except to excite the contempt of such a cast of mind. From whence then did it derive its resistless energy on this occasion, unless from the concurring testimony of *Him*, who deposits the sublime truths of salvation in *earthen vessels*, that the excellency of the power, when they take effect, may appear to be of God, and not of man!

* The author was present when the sermon was delivered, heard the sentence, and is still in the habit of calling on the lady, whose conversion he has described, when he visits the neighbourhood in which she is now living.

Children's Friend.

No. 39.

Prov. vii. 23.

And knoweth not that it is for his life.

[Concluded from last Recorder.]

V. Instances of juvenile dishonesty in small matters are apt to become confirmed principles of dishonesty in manhood.

It is next to impossible to form a vigorous conscience concerning the obligations of honesty, if it has not been done in childhood; even when the heart is renewed, there will be often an alarming looseness of principle and latitude in practice, almost incurable. Most of the dishonesties of adult age may be traced then, to juvenile pilferings and hard bargains. They destroy moral principle. They obliterate the rule and the obligation of honesty, and paralyse the conscience and harden the heart.—Domestic pilferings and thefts are peculiarly dangerous in this respect; for the child who is dishonest at home will be soon dishonest abroad; and he who begins with stealing from parents and guardians, will be prepared and disposed, ere long, to steal as he has opportunity.—In the same analogy of guilt and danger must we place the "eye service" of children, servants and apprentices, labouring diligently only while under inspection, and performing their work accurately only while the eye of the parent or master is upon them.—All such habits of unfaithfulness indicate the great weakness of the moral principle—the inefficiency of conscience, and the power of early depravity, and as the index upon the clock points out the hour, so do these traits of early dishonesty point to the wretched character which time and habit will not fail to form and confirm. O, that those children and youth who read this, were wise, and that they would be made to understand what they are about while practising dishonesty!

VI. There is a state of mind which appears in some young persons, which may be denominated UNGODLINESS.

It seems to consist in the contempt and bitter hatred of religion in all its relations and forms. It is manifested by cavils at the Bible; by opposition to its doctrines; by neglect of its institutions, and by magnifying and exulting in the failings and sins of Christians. Especially do the ministers of the gospel come in for a large share of obloquy and irreligious contempt, as if religion were a crime and its ministers the abettors of guilt. They are represented as a set of ambitious and designing men, mere hypocrites in religion, and plotting only to deceive and enslave, to answer their own selfish ends, against whose sinister designs it becomes these pure, sagacious bearded and beardless youth to warn mankind. Aside from this moral obliquity, some of this description possess estimable traits of character, and are persons of high promise. But this envenomed opposition to religion which rankles in their hearts is the master passion in their souls, which forms the abiding character, and pours out its malignant influence into abiding practical results. Sometimes they become infidels; or if this be a course too unpopular, they retain the name of Christians under some system of real opposition to christianity, and sincerely oppose the religion which they hypocritically profess. The immoral approach them to derive courage from their impiety, and flattered by their estimation, they associate with the baser sort until they become like them. And yet when they first entered on this course, they knew not that it was for their life." Could the result of impiety and profligacy to which they have come have arisen up in prospect before them as the certain consequences of their profane contempt of religion—they would have recoiled with horror from those irreligious beginnings which have led to so fearful a termination. Do any who have entered on this course read these lines, let them stop and ponder this warning of Heaven, "Be ye not mockers, lest your bands become brass and your fetters iron."

Grammar School

OF THE UNIVERSITY.

The Grammar School has been lately removed to the college buildings in Fourth street: and the subscriber is happy to announce to the public, that the Trustees have connected with it Mr. Merino, as Teacher of the Spanish language; Mr. Varin of the German, and Mr. Grillet of the French, and granted a room for an English School, to Mr. George Dennison.

Every effort will be made to render this institution deserving of public patronage: and it is hoped that an Academy located in so central a part of the city, with ample accommodations, proffering instruction to youth of different ages and pursuing the various branches, preparatory to a Collegiate course, or mercantile pursuits, conducted by experienced Teachers, will meet with the support it shall be found to merit.

Terms of Tuition in the Grammar School $12,50 per quarter including Pens and Ink.

JAMES WILTBANK, Principal.

June 29.

BOOKS.

SCARCE AND VALUABLE.

C. Vitringa Commentarius in Isaiam, 2 vols. Ben. Ariae Montani Biblia Hebraica. Edition Schmidii versio, et Declaratio Novi Testamenti Graeci Plane Nova. Martini Geireri opuscula omnium biblia sacra vulgatae Editionis. Glassii Philologia D. 10. Alberti Bengelii Apparatus Criticus. Solomonis Van Til Opus Analyticum in Sacrum Scripturam. Wolfii Philologiae et Criticae in Pauli Epistolas. Biblia Italica Sebastiano Castalione, folio, printed 1595. Spencer Legibus Hebraeorum. Stockii Clavis Veteris et Novi Testamenti. Italian Bibles. French Bibles and Testaments, from large folio down to 18mo. German do. The works of Luther, in Latin, ed. 1557. Lexicons, by Buxtorf, and others, and a great variety of ancient Theological Books, in different languages, for sale cheap, at No. 159, North Third Street.

WILLIAM BRYANT.

Philadelphia, July 1, 1826.